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THOSE who believe in Karma have to believe in destiny, which, from birth to death, every man is weaving thread by thread around himself, as a spider does his cobweb. When the last strand is woven, and man is seemingly enwrapped in the net-work of his own doing, then he finds himself completely under the empire of this self-made destiny. It then either fixes him like the inert shell against the immovable rock, or carries him away like a feather in a whirlwind raised by his own actions, and this is—KARMA.

—H. P. BLAVATSKY

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In education the development of a cosmic view is an important and necessary element.
—KEES BOEKE

THEOSOPHY

Vol. XLVIII January, 1960 No. 3

TIDES OF BEING

AS the pressures of the times increasingly engage the feelings of people, making them wonder when "things" are going to change for the better, the student of Theosophy finds that he enjoys no special immunity from these longings. He, like all the others, participates in an urbanized life, remote from the rhythms and contentments of nature, feeling, as others do, the urgent demands of an artificial existence. How different from the requirements of the land, of the weather and the sea, are these compulsions of a technological society! The organic relations of a life which sees and knows its dependence upon natural elements and forces bring frequent intuitions of the hidden repose at the heart of things. Not so the hurried clatter of machines, the rattle of trains, the noxious emulsion of gases industrialism has made of the air we breathe.

The struggle, now, is with a wilderness that is man-made, filled with the puzzles, dehumanized and writ large, of human nature. The maze through which we travel is the signature of man in the middle of the Fourth Round—man mighty with the capacities of his intellectual skill, fascinated, although somewhat frightened, also, by the spectacle of his own creations, and dominated by the orders issued from the seat of mechanical, technological, and political necessity. In ancient times, the hunger for simplicity was easily satisfied. The path of renunciation was well-marked to quiet forest glades. The outward forms and the inward inclinations expressed a natural harmony. But today, in Kali Yuga, the spirit of renunciation can find only subtle embodiments of attitude. The engagement of the gears of modern life continues. The

wheels keep on turning. And so the question arises, must it always be so? Has not the evolution of human beings some little promise of a life of quietude, of reflective peace and simple activities?

It is difficult to say, but it seems inevitable that these longings will not be satisfied, except by retreat from the battle. If men are to learn a better way to live, they will have to learn it *together,* for never was the interdependence of all men so plain as it is today. Today, the act of incarnation is an act of identification with all human illusion, even as it was millennia ago, yet now the illusions bear the stamp of man's revisions of the natural environment. The theater has changed, even if the play is the same, and the very stage beneath our feet is constructed almost as an act of invasion—in defiance of ancient natural orders and laws.

We say that it is the *Kali Yug,* the time of realization of what we have done. It is a time filled with bitter experience, yet how could we have better opportunity to grasp with understanding the operation of the Law of Karma? Now, as our own returns, it is marked with the sign of distinctly human origin. *We* have made the world and all that is in it. *We* are the authors of the speeches men read about the world and its meaning, and of what is good and what is evil.

This maturity—maturity, not in wisdom, but in the full grown stature of the world we have made—has therefore implicit in it a kind of deliverance. Not God, but men have made the world. How else can come, however agonizing, a full-grown sense of responsibility?

It seems to be characteristic of human evolution that the next stage of development always finds us only half-ready. We are caught by the vision of the future before we have hardly found our balance where we are. But what is this "balance" the human part of us longs for? It is no more, surely, than an "adjustment" to some particular phase of mortality. The adjustment of the philosopher, of the aspirant to wisdom, can never be to anything but the prospect of constant change. This is a hard saying for our human nature, but it might as well be said, since the very elements of our true being would immediately revolt, should we by some miracle find the perfect environment. There is no *perfect* environment—not for "Deva-Egos."

The *psyche* only wants an accustomed path. Only this complex of subtle matter filled with reflected light of mind hopes for a "settled" way of doing things. There is no accustomed mode of action for the

ego. The path of the ego is trackless, as the *Dhammapada* says. The ego does not comprehend fear, it wants no safety. It purchases no insurance policies and seeks no guarantees. The ego is at home wherever it goes. Only the personality or false ego "worries" about conditions, persons, and things. Only the personality uses the vocabulary of righteous indignation and insistence upon the "correct" way of doing things. The personality is a cunning imitator of egoic expression, but it never makes the grade *as* personality.

The ego needs the personality for *contact,* but not for knowledge. Knowledge is the natural medium and sphere of the ego. So with the teacher. The teacher understands the act of knowing. The teacher never creates an air of anxiety. There is nothing to be anxious about. The teacher does what he can and waits. He pounds no tables, neither implores nor shouts. He waits, while the slow processes of looking, seeing, listening, learning, proceed at their own pace in their own way. These processes will not be hurried. There is no force in the three regions of the universe capable of making a man know what he does not want to know, nor see what he is not yet able to see.

The teacher responds to only one law. He goes where there are people—not any people, but people who want to learn. By some magnetism of the spirit, he finds the people, or they find him.

This "teacher" is of course a symbol of the ego in every man, just as Krishna is a symbol of the alter ego in Arjuna. He is the element of patient vision in human beings—the one who comprehends all the dread as well as the high possibilities in human beings. He can go anywhere —that is, he will incarnate, just as every one of us incarnates. He will do his work where he finds it. He will not want to withdraw. He will not suffer anguish, since anguish is not an accompaniment of egoity.

But the ego is not alone. The teacher is not alone. He is linked, as bones are linked with flesh, as child is locked in the body of the mother, with the masks of sensuous experience. So come those contrapuntal themes which play their way through the entirety of life, alternating with joy and mournfulness, strength and minor melancholy, rich chords and flute-like melodies.

So long as beings are in incarnation, this counterpoint proceeds. It is the life of literature, the content of the arts, and the never-ending song of human existence.

THIBETAN TEACHINGS

[This article by Madame Blavatsky, first printed in *Lucifer* for September, 1894, has appeared as a THEOSOPHY reprint only once, in August, 1918. Aside from current interest in the ultimate fate of "Tibetan teachings," we are here again reminded of Madame Blavatsky's phenomenal capacities for establishing contacts of value to the Theosophical Movement. Another article, "Reincarnation in Tibet," which might be considered to belong with "Tibetan Teachings," will appear in THEOSOPHY for February.—Eds., THEOSOPHY]

A LONG-DELAYED PROMISE FULFILLED.

"They who are on the summit of a mountain can see all men; in like manner they who are intelligent and free from sorrow are enabled to ascend above the paradise of the Gods; and when they there have seen the subjection of man to birth and death and the sorrows by which he is afflicted, they open the doors of the immortal."

—From the *Tched-du brjod-pai tsoms* of the BKAH-HGYUR.

IN THE January number of the *Theosophist* for 1882, we promised our readers the opinions of the Venerable Chohan-Lama— the chief of the Archive-registers of the libraries containing manuscripts on esoteric doctrines belonging to the Ta-loï and Ta-shü-hlumpo Lamas Rim-boche of Tibet—on certain conclusions arrived at by the author of *Buddha and Early Buddhism.* Owing to the brotherly kindness of a disciple of the learned Chohan, than whom no one in Tibet is more deeply versed in the science of esoteric and exoteric Buddhism, we are now able to give a few of the doctrines which have a direct bearing on these conclusions. It is our firm belief that the learned Chohan's letters, and the notes accompanying them, could not arrive at a more opportune time. Besides the many and various misconceptions of our doctrines, we have more than once been taken severely to task by some of the most intelligent Spiritualists for misleading them as to the real attitude and belief of Hindus and Buddhists as to "spirits of the departed." Indeed, according to some Spiritualists, "the Buddhist belief is permeated by the distinctive and peculiar note of modern Spiritualism, the presence and guardianship of departed spirits," and the Theosophists have been guilty of misrepresenting this belief. They have had the hardihood, for instance, to maintain that this "belief in the intervention of departed human spirits" was anathema maranatha in the East, whereas it is "in effect, a permeating principle of Buddhism."

What every Hindu, of whatever caste and education, thinks of the "intervention of departed spirits" is so well known throughout the length and breadth of India that it would be loss of time to repeat the oft-told tale. There are a few converts to modern Spiritualism, such as Babu Peary Chand Mittra, whose great personal purity of life would make such intercourse harmless for him, even were he not indifferent to physical phenomena, holding but to the purely spiritual, subjective side of such communion. But, if these be excepted, we boldly reassert what we have always maintained: that there is not a Hindu who does not loathe the very idea of the reappearance of a departed "spirit" whom he will ever regard as impure; and that with these exceptions no Hindu believes that, except in cases of suicide, or death by accident, any spirit but an evil one can return to earth. Therefore, leaving the Hindus out of the question, we will give the ideas of the Northern Buddhists on the subject, hoping to add those of the Southern Buddhists to them in good time. And, when we say "Buddhists," we do not include the innumerable heretical sects teeming throughout Japan and China who have lost every right to that appellation. With these we have nought to do. We think but of Buddhists of the Northern and Southern Churches —the Roman Catholics and the Protestants of Buddhism, so to say.

The subject which our learned Tibetan correspondent treats is based on a few direct questions offered by us with a humble request that they should be answered, and the following paragraphs from *Buddha and Early Buddhism*:

"I have dwelt somewhat at length on this supernaturalism, because it is of the highest importance to our theme. Buddhism was plainly an elaborate apparatus to nullify the action of evil spirits by the aid of good spirits operating at their highest potentiality through the instrumentality of the corpse or a portion of the corpse of the chief aiding spirit. The Buddhist temple, the Buddhist rites, the Buddhist liturgy, all seem based on this one idea that a whole or portions of a dead body was necessary. What were these assisting spirits? Every Buddhist, ancient or modern, would at once admit that a spirit that has not yet attained the Bodhi or spiritual awakenment cannot be a good spirit. It can do no good thing; more than that, it must do evil things.

"The answer of Northern Buddhism is that the good spirits are the Buddhas, the dead prophets. They come from certain 'fields of the Buddhas' to commune with earth."

Our learned Tibetan friend writes:

"Let me say at once that monks and laymen give the most ridiculously absurd digest of the Law of Faith, the popular beliefs of Tibet. The Capuchin Della Penna's account of the brotherhood of the 'Byang-tsiub' is simply absurd. Taking from the Bkah-hgyur and other books of the Tibetan laws some literal descriptions, he then embellishes them with his own interpretation. Thus he speaks of the fabled worlds of 'spirits,' where live the 'Lha, who are like gods'; adding that the Tibetans imagine 'these places to be in the air above a great mountain, about a hundred and sixty thousand leagues high and thirty-two thousand leagues in circuit; which is made up of four parts, being of crystal to the east, of the red ruby to the west, of gold to the north, and of the green precious stone—lapis lazuli—to the south. In these abodes of bliss they—the Lha—remain as long as they please, and then pass to the paradise of other worlds.'

"This description resembles far more—if my memory of the missionary-school-going period at Lahoula does not deceive me—the 'new Jerusalem coming down from God out of heaven' in John's vision—that city which measured 'twelve thousand furlongs,' whose walls were of 'jasper,' the buildings of 'pure gold,' the foundations of the walls 'garnished with all manner of precious stones' and 'the twelve gates were twelve pearls' than the city of the Jang-Chhub either in the Bkah-hgyur or in the ideas of the Tibetans. In the first place, the sacred canon of the Tibetans, the Bkah-hgyur and Bstan-hgyur, comprises one thousand seven hundred and seven distinct works—one thousand and eighty-three public and six hundred and twenty-four secret volumes—the former being composed of three hundred and fifty and the latter of seventy-seven folio volumes.

"Could they even by chance have seen them, I can assure the Theosophists that the contents of these volumes could never be understood by anyone who had not been given the key to their peculiar character, and to their hidden meaning.

"Every description is figurative in our system; every name and word is purposely veiled; and a student, before he is given any further instruction, has to study the mode of deciphering, and then of comprehending and learning the equivalent secret term or synonym for nearly every word of our religious language. The Egyptian enchorial or hieratic sys-

tem is child's play to the deciphering of our sacred puzzles. Even in those volumes to which the masses have access, every sentence has a dual meaning, one intended for the unlearned, and the other for those who have received the key to the records.

"If the efforts of such well-meaning, studious and conscientious men as the authors of *Buddhist Records of the Western World,* and *Buddha and Early Buddhism*—whose poetical hypotheses may be upset and contradicted, one by one, with the greatest ease—resulted in nought, verily then, the attempts of the predecessors and successors of the Abbés Huc, Gabet and others must prove a sorry failure; since the former have not and the latter have, an object to achieve in purposely disfiguring the unparalleled and glorious teachings of our blessed master, Shakya Thubpa.

"In the *Theosophist* for October, 1881, a correspondent correctly informs the reader that Gautama the Buddha, the wise, 'insisted upon initiation being thrown open to all who were qualified.' This is true; such was the original design put for some time in practice by the great Song-gyas, and before he had become the All-Wise. But three or four centuries after his separation from this earthly coil, when Asoka, the great supporter of our religion, had left the world, the Arhat initiates, owing to the secret but steady opposition of the Brahmans to their system, had to drop out of the country one by one and seek safety beyond the Himalayas. Thus, though popular Buddhism did not spread in Tibet before the seventh century, the Buddhist initiates of the mysteries and esoteric system of the Aryan Twice-born, leaving their motherland, India, sought refuge with the pre-Buddhistic ascetics; those who had the Good Doctrine, even before the days of Shakya-Muni. These ascetics had dwelt beyond the Himalayan ranges from time immemorial. They are the direct successors of those Aryan sages who, instead of accompanying their Brahman brothers in the pre-historical emigration from Lake Manasasarovara across the Snowy Range into the hot plains of the Seven Rivers, had preferred to remain in their inaccessible and unknown fastnesses. No wonder, indeed, if the Aryan esoteric doctrine and our Arahat doctrines are found to be almost identical. Truth, like the sun over our heads, is one; but it seems as if this eternal truism must be constantly reiterated to make the dark, as much as the white, people remember it. Only that truth may be kept pure and unpolluted by human exaggerations—its very votaries betimes seeking to adapt it, to pervert and

disfigure its fair face to their own selfish ends—it has to be hidden far away from the eye of the profane. Since the days of the earliest universal mysteries up to the time of our great Shakya Tathagata Buddha, who reduced and interpreted the system for the salvation of all, the divine Voice of the Self, known as Kwan-yin, was heard but in the sacred solitude of the preparatory mysteries.

"Our world-honoured Tsong-kha-pa closing his fifth Dam-ngag reminds us that 'every sacred truth, which the ignorant are unable to comprehend under its true light, ought to be hidden within a triple casket concealing itself as the tortoise conceals his head within his shell; ought to show her face but to those who are desirous of obtaining the condition of Anuttara Samyak Sambodhi'—the most merciful and enlightened heart.

"There is a dual meaning, then, even in the canon thrown open to the people, and, quite recently, to Western scholars. I will now try to correct the errors—too intentional, I am sorry to say, in the case of the Jesuit writers. No doubt but that the Chinese and Tibetan Scriptures, so-called, the standard works of China and Japan, some written by our most learned scholars, many of whom—as uninitiated though sincere and pious men—commented upon what they never rightly understood, contain a mass of mythological and legendary matter more fit for nursery folk-lore than an exposition of the Wisdom Religion as preached by the world's Saviour. But none of these are to be found in the canon; and, though preserved in most of the Lamasery libraries, they are read and implicitly believed in only by the credulous and pious whose simplicity forbids them ever stepping across the threshold of reality. To this class belong *The Buddhist Cosmos,* written by the Bonze Jin-ch'an, of Pekin; *The Shing-Tao-ki,* or 'The Records of the Enlightenment of Tathagata,' by Wang-Puh, in the seventh century, *The Hi-shai Sutra,* or 'Book of Creation,' various volumes on heaven and hell, and so forth—poetic fictions grouped around a symbolism evolved as an after-thought.

"But the records from which our scholastic author, the monk Della Penna quotes—or I should rather say, misquotes—contain no fiction, but simply information for future generations, who may, by that time, have obtained the key to the right reading of them. The 'Lha' of whom Della Penna speaks but to deride the fable, they who 'have attained the position of saints in this world,' were simply the initiated Arhats, the adepts of many and various grades, generally known under the name of

Bhanté or Brothers. In the book known as the *Avatamsaka Sutra,* in the section on 'the Supreme Atman—Self—as manifested in the character of the Arhats and Pratyeka Buddhas,' it is stated that 'Because from the beginning, all sentient creatures have confused the truth, and embraced the false; therefore has there come into existence a hidden knowledge called Alaya Vijnana.' 'Who is in the possession of the true hidden knowledge?' 'The great teachers of the Snowy Mountain,' is the response in *The Book of Law.* The Snowy Mountain is the 'mountain a hundred and sixty thousand leagues high.' Let us see what this means. The last three ciphers being simply left out, we have a hundred and sixty leagues; a Tibetan league is nearly five miles; this gives us seven hundred and eighty miles from a certain holy spot, by a distinct road to the west. This becomes as clear as can be, even in Della Penna's further description, to one who has but a glimpse of the truth. 'According to their law,' says that monk, 'in the west of this world, is an eternal world, a paradise, and in it a saint called Ho-pahme, which means "Saint of Splendour and Infinite Light." This saint has many distinct "powers," who are all called "chang-chub," which—he adds in a footnote—means "the spirits of those who, on account of their perfection, do not care to become saints, and train and instruct the bodies of the reborn Lamas, so that they may help the living".'

"This shows that these presumably dead 'chang-chubs' are living Bodhisatwas or Bhanté, known under various names among Tibetan people; among others, Lha or 'spirits,' as they are supposed to have an existence more in spirit than in flesh. At death they often renounce Nirvana—the bliss of eternal rest, or oblivion of personality—to remain in their spiritualized astral selves for the good of their disciples and humanity in general.

"To some Theosophists, at least, my meaning must be clear, though some are sure to rebel against the explanation. Yet we maintain that there is no possibility of an entirely pure 'self' remaining in the terrestrial atmosphere after his liberation from the physical body, in his own personality, in which he moved upon earth. Only three exceptions are made to this rule:

"The holy motive prompting a Bodhisatwa, a Sravaka, or Rahat to help to the same bliss those who remain behind him, the living; in which case he will stop to instruct them either from within or without; or, secondly, those who, however pure, harmless and comparatively free from

sin during their lives, have been so engrossed with some particular idea in connection with one of the human mayas as to pass away amidst that all-absorbing thought; and, thirdly, persons in whom an intense and holy love, such as that of a mother for her orphaned children, creates or generates an indomitable will fed by that boundless love to tarry with and among the living in their inner selves.

"The periods allotted for these exceptional cases vary. In the first case, owing to the knowledge acquired in his condition of Anuttara Samyak Sambodhi—the most holy and enlightened heart—the Bodhisatwa has no fixed limit. Accustomed to remain for hours and days in his astral form during life, he has power after death to create around him his own conditions, calculated to check the natural tendency of the other principles to rejoin their respective elements, and can descend or even remain on earth for centuries and millenniums. In the second case, the period will last until the all-powerful magnetic attraction of the subject of the thought—intensely concentrated at the moment of death—becomes weakened and gradually fades out. In the third, the attraction is broken either by the death or the moral unworthiness of the loved ones. It cannot in either case last more than a lifetime.

"In all other cases of apparitions or communications by whatever mode, the 'spirit' will prove a wicked 'bhuta' or 'ro-lang' at best—the soulless shell of an 'elementary.' The 'Good Doctrine' is rejected on account of the unwarranted accusation that 'adepts' only claim the privilege of immortality. No such claim was ever brought forward by any eastern adept or initiate. Very true, our Masters teach us 'that immortality is conditional,' and that the chances of an adept who has become a proficient in the Alaya Vijnana, the acme of wisdom, are tenfold greater than those of one who, being ignorant of the potentialities centered within his Self, allows them to remain dormant and undisturbed until it is too late to awake them in this life. But the adept knows no more on earth, nor are his powers greater here than will be the knowledge and powers of the average good man when the latter reaches his fifth and especially his sixth cycle or round. Our present mankind is still in the fourth of the seven great cyclic rounds. Humanity is a baby hardly out of its swaddling clothes, and the highest adept of the present age knows less than he will know as a child in the seventh round. And as mankind is an infant collectively, so is man in his present development individually. As it is hardly to be expected that a young child, however

precocious, should remember his existence from the hour of his birth, day by day, with the various experiences of each, and the various clothes he was made to wear on each of them, so no 'self,' unless that of an adept having reached Samma-Sambuddha—during which an illuminate sees the long series of his past lives throughout all his previous births in other worlds—was ever able to recall the distinct and various lives he passed through. But that time must come one day. Unless a man is an irretrievable sensualist, dooming himself thereby to utter annihilation after one of such sinful lives, that day will dawn when, having reached the state of absolute freedom from any sin or desire, he will see and recall to memory all his past lives as easily as a man of our age turns back and passes in review, one by one, every day of his existence."

We may add a word or two in explanation of a previous passage, referring to Kwan-yin. This divine power was finally anthropomorphized by the Chinese Buddhist ritualists into a distinct double-sexed deity with a thousand hands and a thousand eyes, and called Kwan-shai-yin Bodhisatwa, the Voice-Deity, but in reality meaning the voice of the ever-present latent divine consciousness in man; the voice of his real Self, which can be fully evoked and heard only through great moral purity. Hence Kwan-yin is said to be the son of Amitabha Buddha, who generated that Saviour, the merciful Bodhisatwa, the "Voice" or the "Word" that is universally diffused, the "Sound" which is eternal. It has the same mystical meaning as the Vach of the Brahmans. While the Brahmans maintain the eternity of the Vedas from the eternity of "sound," the Buddhists claim by synthesis the eternity of Amitabha, since he was the first to prove the eternity of the Self-born, Kwan-yin. Kwan-yin is the Vachishvara or Voice-Deity of the Brahmans. Both proceed from the same origin as the Logos of the neo-platonic Greeks; the "manifested deity" and its "voice" being found in man's Self, his conscience; Self being the unseen Father, and the "voice of Self" the Son; each being the relative and the correlative of the other. Both Vachishvara and Kwan-yin had, and still have, a prominent part in the Initiation Rites and Mysteries in the Brahmanical and Buddhist esoteric doctrines.

We may also point out that Bohisatwas or Rahats need not be adepts; still less, Brahmans, Buddhists, or even "Asiatics," but simply holy and pure men of any nation or faith, bent all their lives on doing good to humanity.

DOCTRINES OF THE HOLY "LHA."

"The forms under which any living being may be reborn, are six-fold. The highest class are the Lha, 'spirits, highest beings, gods'; they rank next to the Buddhas, and inhabit the six celestial regions. Two of these regions belong to the earth; but the four others, which are considered as superior mansions, lie in the atmosphere, far beyond the earth."

"As a consequence of premature decease, the 'Bardo' is prolonged. This is the middle state between the death and the new rebirth, which does not follow immediately, but there exists an interval which is shorter for the good than for the bad."—(EMIL SCHLAGINTWEIT, *Buddhism in Tibet.*)

The notes that follow are compiled, or rather translated, as closely as the idiomatic difficulties would permit, from Tibetan letters and manuscripts, sent in answer to several questions regarding the western misconceptions of Northern Buddhism or Lamaism. The information comes from a Gelung of the Inner Temple—a disciple of Bas-pa Dharma, the Secret Doctrine.

"Brothers residing in Gya-P-heling—British India—having respectfully called my master's attention to certain incorrect and misleading statements about the Good Doctrine of our blessed Phag-pa Sang-gyas—most Holy Buddha—as alleged to be carried on in Bhod-Yul, the land of Tibet, I am commanded by the revered Ngag-pa to answer them. I will do so, as far as our rules will permit me to discuss so sacred a subject openly. I can do no more, since, till the day when our Pban-chhen-rin-po-chhe shall be reborn in the lands of the P-helings—foreigners—and, appearing as the great Chom-den-da, the conqueror, shall destroy with his mighty hand the errors and ignorance of ages, it will be of little, if of any, use to try to uproot these misconceptions."

A prophecy of Tsong-ka-pa is current in Tibet to the effect that the true doctrine will be maintained in its purity only so long as Tibet is kept free from the incursions of western nations, whose crude ideas of fundamental truth would inevitably confuse and obscure the followers of the Good Law. But, when the western world is more ripe in the direction of philosophy, the incarnation of Pban-chhen-rin-po-chhe—the Great Jewel of Wisdom—one of the Teshu Lamas, will take place, and the splendour of truth will then illuminate the whole world. We have here the true key to Tibetan exclusiveness.

Our correspondent continues:

"Out of the many erroneous views presented to the consideration of our master, I have his permission to treat the following: first, the error generally current among the Ro-lang-pa—spiritualists—that those who follow the Good Doctrine have intercourse with and reverence for, Ro-lang-ghosts—or the apparitions of dead men; and, secondly, that the Bhanté—Brothers—or 'Lha,' popularly so-called—are either disembodied spirits or gods."

The first error is found in *Buddha and Early Buddhism,* since this work has given rise to the incorrect notion that spiritualism was at the very root of Buddhism. The second error is found in the *Succinct Abstract of the Great Chaos of Tibetan Laws* by the Capuchin monk Della Penna and the accounts given by his companions, whose absurd calumnies of Tibetan religion and laws written during the past century have been lately reprinted in Mr. Markham's *Tibet.*

"I will begin with the former error," writes our correspondent. "Neither the Southern nor Northern Buddhists, whether of Ceylon, Tibet, Japan or China, accept western ideas as to the capabilities and qualifications of the 'naked souls.'

"For we deprecate unqualifiedly and absolutely all ignorant intercourse with the Ro-lang. For what are they who return? What kind of creatures are they who can communicate at will objectively or by physical manifestation? They are impure, grossly sinful souls, 'a-tsa-ras'; suicides; and such as have come to premature deaths by accident and must linger in the earth's atmosphere until the full expiration of their natural term of life.

"No right-minded person, whether Lama or Chhipa—non-Buddhist—will venture to defend the practice of necromancy, which, by a natural instinct has been condemned in all the great Dharmas—laws or religions—and intercourse with, and using the powers of these earth-bound souls is simply necromancy.

"Now the beings included in the second and third classes—suicides and victims of accident—have not completed their natural term of life; and, as a consequence, though not of necessity mischievous, are earth-bound. The prematurely expelled soul is in an unnatural state; the original impulse under which the being was evolved and cast into the earth-life has not expended itself—the necessary cycle has not been completed, but must nevertheless be fulfilled.

"Yet, though earth-bound, these unfortunate beings, victims whether

voluntary or involuntary, are only suspended, as it were, in the earth's magnetic attraction. They are not, like the first class, attracted to the living from a savage thirst to feed on their vitality. Their only impulse —and a blind one, since they are generally in a dazed or stunned condition—is, to get into the whirl of rebirth as soon as possible. Their state is that we call a false Bar-do—the period between two incarnations. According to the karma of the being—which is affected by his age and merits in the last birth—this interval will be longer or shorter.

"Nothing but some overpoweringly intense attraction, such as a holy love for some dear one in great peril, can draw them with their consent to the living; but by the mesmeric power of a Ba-po, a necromancer—the word is used advisedly, since the necromantic spell is Dzu-tul, or what you term a mesmeric attraction—can force them into our presence. This evocation, however, is totally condemned by those who hold to the Good Doctrine; for the soul thus evoked is made to suffer exceedingly, even though it is not itself but only its image that has been torn or stripped from itself to become the apparition; owing to its premature separation by violence from the body, the 'jang-khog'—animal soul—is yet heavily loaded with material particles—there has not been a natural disintegration of the coarser from the finer molecules—and the necromancer, in compelling this separation artificially, makes it, we might almost say, to suffer as one of us might if he were flayed alive.

"Thus, to evoke the first class—the grossly sinful souls—is dangerous for the living; to compel the apparition of the second and third classes is cruel beyond expression to the dead.

"In the case of one who died a natural death totally different conditions exist; the soul is almost, and in the case of great purity, entirely beyond the necromancer's reach; hence beyond that of a circle of evokers, or spiritualists, who unconsciously to themselves, practise a veritable necromancer's Sang-nyag, or magnetic incantation. According to the karma of the previous birth the interval of latency—generally passed in a state of stupor—will last from a few minutes to an average of a few weeks, perhaps months. During that time the 'jang-khog'—animal soul —prepares in solemn repose for its translation, whether into a higher sphere—if it has reached its seventh human local evolution—or for a higher rebirth, if it has not yet run the last local round.

"At all events it has neither will nor power at that time to give any thought to the living. But after its period of latency is over, and the new

self enters in full consciousness the blessed region of Devachan—when all earthly mists have been dispersed, and the scenes and relations of the past life come clearly before its spiritual sight—then it may, and does occasionally, when espying all it loved, and that loved it upon earth, draw up to it for communion and by the sole attraction of love, the spirits of the living, who, when returned to their normal condition, imagine that it has descended to them.

"Therefore we differ radically from the western Ro-lang-pa—spiritualists—as to what they see or communicate with in their circles and through their unconscious necromancy. We say it is but the physical dregs, or spiritless remains of the late being; that which has been exuded, cast off and left behind when its finer particles passed onward into the great Beyond.

"In it linger some fragments of memory and intellect. It certainly was once a part of the being, and so possesses that modicum of interest; but it is not the being in reality and truth. Formed of matter, however etherealized, it must sooner or later be drawn away into vortices where the conditions for its atomic disintegration exist.

"From the dead body the other principles ooze out together. A few hours later the second principle—that of life—is totally extinct, and separates from both the human and ethereal envelopes. The third—the vital double—finally dissipates when the last particles of the body disintegrate. There now remain the fourth, fifth, sixth and seventh principles: the body of will; the human soul; the spiritual soul, and pure spirit, which is a facet of the Eternal. The last two, joined to, or separated from, the personal self, form the everlasting individuality and cannot perish. The remainder proceeds to the state of gestation—the astral self and whatever survived in it of the will, previous to the dissolution of the physical body.

"Hence for any conscious action in this state are required the qualifications of an adept, or an intense, undying ardent and holy love for someone whom the deceased leaves behind him on earth; as otherwise the astral ego either becomes a 'bhuta'—'ro-lang' in Tibetan—or proceeds to its further transmigrations in higher spheres.

"In the former case the Lha, or 'man-spirit,' can sojourn among the living for an indefinite time, at his own pleasure; in the latter the so-called 'spirit' will tarry and delay his final translation but for a short period; the body of desire being held compact, in proportion to the in-

tensity of the love felt by the soul and its unwillingness to part with the loved ones.

"At the first relaxation of the will it will disperse, and the spiritual self, temporarily losing its personality and all remembrance of it, ascends to higher regions. Such is the teaching. None can overshadow mortals but the elect, the 'Accomplished,' the 'Byang-tsiub,' or the 'Bodhisatwas' alone—they who have penetrated the great secret of life and death—as they are able to prolong, at will, their stay on earth after 'dying.' Rendered into the vulgar phraseology, such overshadowing is to 'be born again and again' for the benefit of mankind."

If the spiritualists, instead of conferring the power of "controlling" and "guiding" living persons upon every wraith calling itself "John" or "Peter," limited the faculty of moving and inspiring a few chosen pure men and women only to such Bodhisatwas or holy initiates—whether born as Buddhists or Christians, Brahmans or Mussulmans on earth—and, in very exceptional cases, to holy and saintly characters, who have a motive, a truly beneficial mission to accomplish after their departure, then would they be nearer to the truth than they are now.

To ascribe the sacred privilege, as they do, to every "elementary" and "elemental" masquerading in borrowed plumes and putting in an appearance for no better reason than to say: "How d'ye do, Mr. Snooks?" and to drink tea and eat toast, is a sacrilege and a sad sight to him who has any intuitional feeling about the awful sacredness of the mystery of physical translation, let alone the teaching of the adepts.

Further on Della Penna writes:

"These chang-chub—the disciples of the chief saint—have not yet become saints, but they possess in the highest degree five virtues—charity, both temporal and spiritual, perfect observance of law, great patience, great diligence in working to perfection, and the most sublime contemplation."

We would like to know how they could have all these qualities, especially the latter—trance—were they physically dead!

"These chang-chub have finished their course and are exempt from further transmigrations; passing from the body of one Lama to that of another; but the Lama (meaning the Dalai-Lama) is always endowed with the soul of the same chang-chub, although he may be in other bodies for the benefit of the living to teach them the Law, which is the object of their not wishing to become saints, because then they would

not be able to instruct them. Being moved by compassion and pity they wish to remain chang-chub to instruct the living in the Law, so as to make them finish quickly the laborious course of their transmigrations. Moreover, if these chang-chub wish, they are at liberty to transmigrate into this or other worlds, and at the same time they transmigrate into other places with the same object.

"This rather confused description yields from its inner sense two facts: first, that the Buddhist Tibetans—we speak of the educated classes—do not believe in the return of the departed spirits, since, unless a soul becomes so purified upon earth as to create for itself a state of Bodhisat-hood—the highest degree of perfection next to Buddha—even saints in the ordinary acceptation of the term would not be able to instruct or control the living after their death; and, secondly, that, rejecting as they do the theories of creation, God, soul—in its Christian and spiritualistic sense—and a future life for the personality of the deceased, they yet credit man with such a potentiality of will, that it depends on him to become a Bodhisatwa and acquire the power to regulate his future existences, whether in a physical or in a semi-material shape.

"Lamaists believe in the indestructibility of matter, as an element. They reject the immortality, and even the survival of the *personal* self, teaching that the *individual* self alone—*i.e.,* the collective aggregation of the many personal selves that were represented by that One during the long series of various existences—may survive. The latter may even become eternal—the word eternity with them embracing but the period of a great cycle—eternal in its integral individuality, but this may be done only by becoming a Dhyan-Chohan, a 'celestial Buddha,' or what a Christian Kabbalist might call a 'planetary spirit' or one of the Elohim; a part of the 'conscious whole,' composed of the aggregate intelligences in their universal collectivity, while Nirvana is the 'unconscious whole.' He who becomes a Tong-pa-nyi—he who has attained the state of absolute freedom from any desire of living personally, the highest condition of a saint—exists in non-existence and can benefit mortals no more. He is in 'Nipang' for he has reached the end of 'Thar-lam', the path to deliverance, or salvation from transmigrations. He cannot perform Tulpa—voluntary incarnation, whether temporary or life-long—in the body of a living human being; for he is a 'Dang-ma,' an absolutely purified soul. Henceforth he is free from the danger of 'Dal-jor,' human rebirth; for the seven forms of existence—only six are given out to the unini-

tiated—subject to transmigration have been safely crossed by him. 'He gazes with indifference in every sphere of upward transmigration on the whole period of time which covers the shorter periods of personal existence,' says the Book of Khiu-ti.

"But, as 'there is more courage to accept being than non-being, life than death,' there are those among the Bodhisatwas and the Lha—'and as rare as the flower of udambara are they to meet with'—who voluntarily relinquish the blessing of the attainment of perfect freedom, and remain in their personal selves, whether in forms visible or invisible to mortal sight—to teach and help their weaker brothers.

"Some of them prolong their life on earth—though not to any supernatural limit; others become 'Dhyan-Chohans,' a class of the planetary spirits or 'devas' who, becoming, so to say, the guardian angels of men, are the only class out of the seven-classed hierarchy of spirits in our system who preserve their personality. These holy Lha, instead of reaping the fruit of their deeds, sacrifice themselves in the invisible world as the lord Sang-Gyas—Buddha—did on this earth, and remain in Devachan —the world of bliss nearest to the earth."

H. P. BLAVATSKY

DEBT TO THE PAST

It is a commonplace that the fundamental discoveries which made civilization possible—fire, tool-making, agriculture, building, calculating, writing, money—were all apparently made outside the area which has given us the marvels of modern science. Nor were the mathematical and scientific concepts upon which modern industry rests, as is so often believed, themselves of Western origin. Before the Christian era, peoples such as the Egyptians, the Babylonians, the Chinese, the Hindus and the Greeks all made important contributions to human thought and to practical engineering. It is likely that today's world has inherited only a fraction of the vast store of knowledge accumulated by earlier peoples. If this is the case, we shall never know how often we tread in the footsteps of some daring, but forgotten, thinker whose papyri, parchments, or clay tablets, have returned to dust.

—*United Nations Review*

THE NECESSARY MYSTERIES

A SIGNIFICANT part of Theosophy, the Wisdom teaching, remains unwritten and unspoken; this is intimated by such phrases as *The Secret Doctrine* and such terms as "esoteric tradition" and "occult philosophy." True, we have *Isis Unveiled,* H. P. Blavatsky's first great book; but even there, the writer implied that probably a more correct title would have been "The Partial Unveiling of Isis." A nice distinction is made, also, in *The Voice of the Silence,* between "the 'Doctrine of the Eye' [which] is for the crowd" and "the 'Doctrine of the Heart' for the elect." No, the "last word" has neither been spoken, written, nor conceived.

One versed in the literal meaning of words will say that whatever is published in an "esoteric" sphere is out of order; and this, regardless of how limited the present reach of the recorded material. Volumes have been composed in both genuine and pseudo-occultism, but there is evidence of only small public acceptance of these works. Ordinarily we are trained to be definite, to stake out and claim precise goals, even if they do not always materialize. That is the world's way, and it is not to be despised. Most practical affairs and sciences are based on positiveness. The more lowly a work is, the more bounded. However, in philosophy, metaphysics, higher religion, and even higher politics, we are treating of unworldly concerns. These disciplines both interpret and transcend the Eternal Round—the merry-go-round, if you please, of phenomenal action and reaction.

Though much is said and written about Soul and Spirit, the unknown part of it is infinite—truly hidden. Each searcher must make his own way into the Infinite, realizing its inwardness, as well as the attribute of seeming forever beyond. Certainly it is not "within" our mere personality, petty ego, or physical accessories. Perhaps it would help if we would regard the "quest" as an adventure, a trail-blazing into internal-external Time, Space, and Meaning.

At best, Theosophic application involves attempting to reach the full expression of compassionate understanding. Here, for a broader view, we are inclined to start at the top: for, "as above, so below." To that end, it might be interesting to mention a few problems pertaining to what were in former times called the "Mysteries": diversity in unity, or

the One in the Many; Man's nature and his relation to the cosmos. Profound matters, these! A philosophy founded on the theme of Oneness, Universal Deity, must somehow account for the multitude of things, and for that outstanding feature therein—Humanity.

It is said that the Life Wave has come up, as it were, bringing forth all known forms from mineral, vegetable, animal, to the present Man —and beyond, to sight of the fact and ideal of superior men, Adepts, Masters of Wisdom, who are liberated from the lower nature. So, in part, goes Evolution, as occultly interpreted. Further, the essential Humanity is the authentic aspect of life. Describing H.P.B.'s master work, *The Secret Doctrine,* William Q. Judge writes: "Nowhere else in English literature is the Law of Evolution given such sweep and swing. It reminds one of the ceaseless under-tone of the deep sea, and seems to view our Earth in all its changes. . . . It follows man in his triple evolution, physical, mental, and spiritual, throughout the perfect circle of his boundless life. . . . Darwinism had reached its limits and a rebound. Man is indeed evolved from lower forms. But *which* man? the physical? the psychical? the intellectual? or the spiritual? The Secret Doctrine points where the lines of evolution and involution meet; where matter and spirit clasp hands; and where the rising animal stands face to face with the fallen god; for *all natures* meet and mingle in man."

In some metaphysical works, especially Vedantic, the word "self" is sometimes printed with a small "s," sometimes capitalized. In this way, the uninitiated reader is notified that even the concept of the self, and ourselves, can hardly be precisely analyzed and defined. It *is* evident that unless the lesser nature is sublimated, the idea of the greater Self will enjoy only a vague content, and incidentally, right here, we have come upon the *inner* meaning of the Crucifixion. The practical Saviour and Comforter is just this type of inspired and induced action: the self raised by the Self.

Perhaps this bears a relationship to what popular religion would call the "natural" versus the "supernatural." Remember that, strictly, religion does not hold the delight in the wisdom and ideas which are the keynotes of philosophy; therefore, religion is not articulate, it is more emotional in belief and acceptance. Going only that far is enough for many. On the other hand, the philosopher is not satisfied with the penetration of feeling only. We have pointed out that in much of orthodox religion the "supernatural" is lifted above the natural. Well, in the

metaphysics here proposed, nothing is seen in conflict, except that provided by the "pairs of opposites" in manifestation, the Eternal Round—the seeming duality inevitable with anything in being. Yet one must acknowledge the flux and struggles of the world, even while at the same time visualizing an essential harmony. Another paradox!

A proper Theosophic inclination is to strive for a more universal understanding than is common to men. The ideal is to ascertain the meaning behind forms, thoughts, and systems of ideas; especially, the significance of religions and philosophies. One of the Three Objects of the Theosophical effort begun in 1875 asked for "the study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study." Therefore, it should not be out of place for a student of the Teaching to know more, metaphysically, about any widespread sect or cult than do its actual devotees.

After all, however informed they might be in safer and, perhaps to them, more interesting fields, most denominational followers stay away from religious philosophy, even if acquainted with the term. Religious devotees commonly assume that "faith" is primary and sufficient; they feel it is not for them to "reason why." Of course, we are not, in these words, wasting time in a criticism of the faith-habits of the multitude; what we are interested in is a deepening of understanding. If others, including those in popular religion, do not even attempt to fathom the "love of wisdom," that is their affair.

The theosophic tendency to a wider investigation is expressed in the concept of a common—and superior—source of religious philosophy. That origin is given the name of Wisdom Religion—with which true Theosophy is identical. Consequently, this teaching is said to be *more* than just another religion; rather it is Religion itself. Universal Brotherhood, the genius of this Wisdom, is a bond between all beings. Physically, we now know that the atomic structure, the "particle" composition, of all forms is identical. On the ultimate plane, there is nothing but oneness, unity. Beyond that, of course, is where the differentiation is seen. Even if we had nothing else to go by, we would know that at the core of being there is unity. Armed with analogy and the law of correspondence, however, this teaching insists that as the "small" is One, so is the "greater." Actually, the "particle" is no less a "divine unity" than the limitless Cosmos.

THE NATURE OF FORM

II. Biological Concepts of the Field and Organization

WE have discussed the nature of magnetic and electric fields in general without defining them mathematically. And while rigorous definition, consisting mostly of abstruse symbols, might be out of place in this series, nevertheless, the nature of each field can be described in terms of its causative agents and of effects produced, even though the exact nature of the simple field remains a mystery. Still more of a mystery are the subtle biological fields characteristic of all organic life. Until fairly recently, when sensitive measuring instruments became available, the presence of such fields was suspected by few biologists. Even today, the importance of biological fields seems little appreciated by many experts in the organic sciences.

The word "field" has a broader meaning in biology than in physics. It is not limited to a strictly "mechanical" usage. The definition is well expressed by Dr. Paul Weiss in the *Physiological Review* for October, 1935:

> *Organization* expresses the fact that all these processes of differentiation or specialization take place . . . according to definite patterns in space and time. . . . It presupposes the existence of a system of conditions limiting the degree of freedom of each individual part, until eventually the fate of each one has become unequivocally defined in accordance with the constructional and functional plan of the whole. Viewed from the system as a whole, this appears as control exerted over subordinated parts; viewed from the parts, as coordinated interaction and cooperation. . . .
>
> It seems appropriate to introduce here . . . a concept which, owing to its empirical usefulness, has been widely adopted in experimental embryology. This is the concept of "fields" of organization. The term "field" has been created to emphasize that the pattern of the activities of the whole is not, and cannot be, arrived at by piecing together the individual activities of its constituent parts, but that, on the contrary, the activities of the parts are specifically directed and controlled by the conditions of the whole system.
>
> In his first description of the "organizer" effects (1921) Spemann made the remark that it appeared as if "a field of organization" were produced by the "organizer." . . .
>
> Summarizing, the "field," in our conception, is a pattern of conditions . . . in a typical and self-sustaining configuration. The potentiali-

> ties (e.g., potential differences) contained in the field, when released, yield actual morphogenetic and histogenetic effects. . . .

Some eighteen years later Dr. Weiss commented on the importance of the field in an article in the September, 1953, issue of the *Journal of Embryology and Experimental Morphology*:

> Field phenomena in supercellular systems are a firm reality to all those observers and analysts of living phenomena who have not deliberately confined themselves to the investigation of elementary and fragmentary processes in which field properties can be legitimately ignored. At the same time, little has been done to instil more concrete content into the various field concepts.

Much food for thought is presented by Dr. Weiss in his discussion of organization and differentiation. The concept of "organization" as a great cooperative enterprise has religious and philosophical overtones. The field, then, points to the presence of invisible direction in the organizing processes. The field expresses the "pattern" of the "organizer"; therefore, in a sense it is a link between the invisible directive forces and the visible results.

The reality of the invisible "organizer" is pointed out by another eminent biologist, Johannes Holtfreter, by way of an article in the 1948 *Growth Symposium.* He writes that "complex patterns of organization may arise not only from dissociated previous patterns, but may be created *de novo* in an initially homogeneous mass of cells . . . It is thus evident that the faculty of self-organization or individuation is not only present in the primary organizer but also in the induced material."

Each cell in the human body, as well as in less organized forms of life, has the ability to maintain a life of its own as well as its life as part of an organism. Thousands of complex organic chemical compounds are formed within the cell; each is vital to the life processes of the organism. The memory for repeating these "creations" is apparently within the individual cell—a vital part of the intelligence of the "organizer." The germ of mind is thus present in every organic cellular unit. According to Theosophical doctrine, this would be evidence of the conscious direction of the life processes by the human mind in ages past: Human intelligence is reflected in cellular organization.

The "homogeneous" mass suddenly takes form, as in the development of the chick embryo, and a highly organized creature emerges. This creature in turn produces thousands of enzymes, which control metabolism and all organic processes. During development and growth,

the bio-electric field is present; it changes continuously. The changes in bio-electric potentials seem to precede growth patterns. Hence, the conclusions reached by researchers such as Prof. E. J. Lund that the field is responsible for organization. The Theosophist would go further and say that the individual astral prototype is responsible for the field, and that behind the whole process is the intelligent direction of Mind in Nature.

The memory of cells is illustrated by Dr. Carrel's experiment of keeping a chick heart alive in the laboratory for over thirty years. The heart grew and functioned in an artificial environment which had no resemblance to its normal functioning other than to provide chemical conditions for survival. Work in Europe by the Swiss doctor, Paul Niehans, has demonstrated that cells from animal embryos can be transplanted to a foreign environment in human beings to make up for human deficiencies of various kinds. Ordinarily, animal cells kill if transplanted alive; embryonic cells, however, do not seem to be lethal. The December, 1959, issue of *Coronet* has a popular exposition of Dr. Niehans' work by Dr. Herbert S. Benjamin.

The cell within the organism is like the atomic universe within the astronomical universe. Between the two is the "organ," a group of cells serving a specific but cooperative function. The organ corresponds, perhaps, to the group of beings which constitute a planet or even a solar system. A limited evolutionary function is performed in planetary life, but it is undoubtedly a vital one to the larger life of the solar system. Likewise, solar life is a minute but necessary part of galactic life. In turn, galactic life is an event in the life of a larger entity—perhaps that referred to as Brahmâ in Hindu literature. Whether or not the life of the large being made up of one or many galaxies is similar to that of man as we know him on earth, it would be presumptuous to say, but in all likelihood there is a similarity. In any event, we can with some surety conclude that what the telescope sees of the galaxy is a small part of its reality. So-called "empty space" must contain "fields of action" which direct the motions of bodies in visible space, just as the atom and cell contain powerful organizing fields where "emptiness" or homogeneity exist.

What of the Mind portion of the universe? It seems so important, but where is it to be perceived? We have mentioned that Mind is reflected in every atom and cell, in the measurable field patterns, and in

the plan of unfoldment. Does it occupy space or does it just permeate existing matter? It might be well to try to answer these questions by quoting definitions of Fohat from *The Secret Doctrine*:

> Fohat "scatters himself while scattering matter into atoms." . . . It is through Fohat that the ideas of the Universal Mind are impressed upon matter. Some faint idea of the nature of Fohat may be gathered from the appellation "Cosmic Electricity." (I, 85)
>
> Fohat is closely related to the "ONE LIFE." From the Unknown One, the Infinite TOTALITY, the manifested ONE . . . emanates; and this is the Universal Mind, which . . . is . . . the creative Logos. . . . Fohat . . . acts upon manifested substance . . . and by differentiating it into various centers of Energy, sets in motion the law of Cosmic Evolution, which, in obedience to the Ideation of the Universal Mind, brings into existence all the various states of being in the manifested Solar System. (I, 110)

THE GROUND ON WHICH WE MOVE

Beautiful to the poet's vision our world may seem with its loves, its hopes, its memories, its aspirations; but there is nothing beautiful in the fact that life is fed by continual murder, that the tenderest affection, the noblest enthusiasm, the purest idealism must be nourished by the eating of flesh and the drinking of blood. All life, to sustain itself, must devour life. You may imagine yourself divine if you please, but you have to obey that law. Be, if you will, a vegetarian, none the less you must eat forms that have feeling and desire. Sterilize your food, and digestion stops. You cannot even drink water without swallowing life. Loathe the name as we may, we are cannibals; all being essentially is One, and whether we eat the flesh of a plant, a fish, a reptile, a bird, a mammal, the ultimate fact is the same. And for all life the end is the same, every creature, whether buried or burnt, is devoured—and not only once or twice, nor a hundred, nor a thousand, nor a myriad times! Consider the ground upon which we move, the soil out of which we came; think of the vanished billions that have risen from it and crumbled back into its latency to feed what becomes our food! Perpetually we eat the dust of our race—*the substance of our ancient selves.*

—LAFCADIO HEARN

YOUTH-COMPANIONS ASK— AND ANSWER

WHAT is the soul from the Theosophic standpoint?

The soul is embodied spirit. What is embodied spirit? It is conditioned consciousness. And what is conditioned consciousness? We are.

Soul, then, is that aspect of ourselves which is aware that it is Life. Soul is the Perceiver, not any of its perceptions; soul is the Experiencer, not any of his enjoyment or suffering. Soul is That in us which "*knows,* for it is knowledge; it is the Man that was, that is, and will be, for whom the hour shall never strike."

Faced with the crisis of juvenile delinquency, our educators and officials seem unable to offer a lasting solution to the problem. Is there anything that we as Theosophists can do to help overcome this social dilemma?

(b) As Theosophists we may be looking forward to still a third cycle, that of the coming of the new messenger in 1975—a short fifteen years from now. Therefore it would seem only right that we should be interested in anything, good or evil, that may have some bearing on the future effort to spread the Truth. We know that we deal every day with more than just the bodies and minds of men; we deal with the soul. These are egos reincarnating, bringing back from other lifetimes the memories and karma of wrong done to them, and perhaps an accumulation of their own evil faults. In all the centuries of Christianity no real progress has been made. It is true that society has failed hopelessly in cultivating, not only the soul, but even the minds and bodies of our youth. Many young people do start to crave deeper things in life, but if there is nothing to fulfill that need it is understandable that they become dissatisfied and rebellious. Therefore somewhere along the path, society has failed.

Yet there is the past, the present, and the future to investigate. One cannot take the present and begin to reform without reference to the past; something has caused the present. One cannot go to the future and plan. What happens tomorrow, depends on today. One cannot say that years ago we did this and by going back a few paces we will change the youth back, too. Between the past and the future there is the present.

These are new and different egos. Some farther progressed in evolution, others farther retarded. No two egos are the same or identical. No two egos can be dealt with in the same way. So if we are confronted with youngsters who seek knowledge, let us give it to them. To those who seem beyond help, let us remember why they are this way, and handle them with knowledge. And where will this knowledge come from? From where it has always come—from inside ourselves and from the messengers without.

So perhaps there is a purpose to everything involved in this problem of today's generation. The everlasting effort to reach perfection. Is this not the purpose of the world, which is made up of people, who bring the future upon themselves? This means Theosophist, beatnik, Buddhist, juvenile delinquents and all others. The messenger comes for all who are ready to hear. Those who do not hear go one way; those who do, go another. Perhaps this is the reason for the two cycles. It is a preparation for the third cycle, the parting of the ways. As William Q. Judge states in *The Ocean of Theosophy*: "Cyclic changes are now proceeding as year after year the souls from prior civilizations are being reincarnated in this period when liberty of thought and action are not so restricted in the West as they have been in the past by dogmatic religious prejudice and bigotry. And at the present time we are in a cycle of transition, when, as a transition period should indicate, everything in philosophy, religion and society is changing. In a transition period the full and complete figures and rules respecting cycles are not given out to a generation which elevates money above all thoughts and scoffs at the spiritual view of man and nature."

Whenever a question arises concerning the apparent instability of a generation, the words of Joseph Campbell in his *Hero With a Thousand Faces* come to mind; that is, the necessity of the "initiatory rites" for the growing person. He points out the psychological significance for the growing child of a society with definite steps to look forward to and conquer—no matter how primitive and childish that society may at first glance appear to more "civilized" eyes. We have all experienced the "comfort" of being in the company of one who is convinced of the integrity of his actions; he offers a kind of confidence to all he contacts, because he need feel no doubt. Also within a family the child needs to feel that at least *someone* knows what it is all about.

BASIC INQUIRIES

THE present age has been called by the Teachers of Theosophy an age of inquiry and a period of transition. In the preface to her first great work, *Isis Unveiled,* H. P. Blavatsky sounded the keynote to this age in these words: "Centuries of subjection have not quite congealed the life-blood of men into crystals around the nucleus of blind faith; and the nineteenth is witnessing the struggle of the giant as he shakes off the Lilliputian cordage and rises to his feet. . . . The day of domineering over men with dogmas has reached its gloaming." William Q. Judge, at the conclusion of the sixth chapter of the *Ocean*—the chapter dealing with the Kamic principle of man, the last of the lower, mortal quaternary—bridges this chapter with the next, the chapter dealing with Manas, the *thinking* principle, the first or lowest of the imperishable Triad, by a similar prophetic statement of the serious inquiries marking this age, and which entrenched authorities will be unable to suppress. We quote:

> Having thus gone over the field and shown what are the lower principles, we find Theosophy teaching that at the present point of man's evolution he is a fully developed quaternary with the higher principles partly developed. . . . But as Mind is being evolved more and more as we proceed in our course along the line of the race development, there can be perceived underneath in all countries the beginning of the transition from the animal possessed of the germ of real mind to the man of mind complete. This day is therefore known to the Masters, who have given out some of the old truths, as the "transition period." Proud science and prouder religion do not admit this, but think we are as we always will be. But believing in his teacher, the theosophist sees all around him the evidence that the race mind is changing by enlargement, that the old days of dogmatism are gone and the "age of inquiry" has come, that the inquiries will grow louder year by year and the answers be required to satisfy the mind as it grows more and more, until at last, all dogmatism being ended, the race will be ready to face all problems, each man for himself, all working for the good of the whole, and the end will be the perfecting of those who struggle to overcome the brute. For these reasons the old doctrines are given out again, and Theosophy asks every one to reflect whether to give way to the animal below or look up to and be governed by the God within.

Although the present is singled out as a period of more intense

manasic awakening, every age is truly one of inquiry by the very law of *human* evolution. That evolution depends upon and revolves about *Manas,* the thinking, perceiving, choosing and inquiring principle; and as that principle incarnates or projects itself more and more in the physical man, there is increased determination for light on the problems and mysteries of life. At such crucial periods of Manasic evolution, the Elder Brothers of the race present some of the immemorial Truths of the Wisdom-Religion, as these alone can furnish soul-satisfying and rational answers to the questing and questioning spirit of man.

The age of inquiry foreseen by the Knowers of cycles is pre-eminently an age of *metaphysical* inquiry. The questions asked are those which have been ignored by both religion and science. Science is confessedly agnostic, so far as the metaphysical realms are concerned, and religion, in place of knowledge, presents dogmas based on special revelation and to be accepted on blind faith. As the manasic principle, which is an integral part of the Immortal Ego—Atma-Buddhi-Manas—projects its influence and enters more and more into the life of the personal man, the center of consciousness gradually shifts from the lower to the higher aspect of Mind, and determined metaphysical and spiritual inquiry is the inevitable result. It is then that the immortal thinker asks the questions formulated by Mr. Judge in the first of the chapters of the *Ocean* dealing with reincarnation. "He asks why Nature exists, what the drama of life has for its aim, how that aim may be attained." These are the basic queries made, sooner or later, by every human soul in its pilgrimage through earth life. In the Preface to *Isis,* H.P.B. also enunciates the soul's basic questions and the inner yearning impelling them. Her words echo the longing of every soul. "When, years ago, we first travelled over the East, exploring the penetralia of its deserted sanctuaries, two saddening and ever-recurring questions oppressed our thoughts: *Where,* WHO, WHAT *is* GOD? *Who ever saw the* IMMORTAL SPIRIT *of man, so as to be able to assure himself of man's immortality?*"

The ability to formulate a question clearly already foreshadows some inner perception of its answer; and if the question is earnestly held, it foretokens its complete answer. The law of spiritual evolution provides for the meeting of every need when the cyclic hour strikes, and this applies not only to the race as a whole, but also to individuals or units who may have forged ahead of the race. The evolution of Mind

follows the same plan as all evolution as taught in the Wisdom-Religion. It proceeds from Spirit to matter and not the reverse. Self-consciousness, which is consciousness of the One Homogeneous SELF, is a descent from above, and never an ascent from below. This process is guided by the highest manasic Beings, who, because of the fundamental identity of all Souls with one another and the Universal Over-Soul, are able to impart some of their light and essence to those ready to receive this gift. This rapport, once established, continues for the entire evolutionary cycle, provided we do nothing to sever the tie, and provided also, we, in our turn, help those who know still less than ourselves.

Since self-consciousness is an emanation from and one with Spirit, and not an ephemeral by-product of matter, as ultra-materialism holds, we should expect to find the early races of mankind enjoying a veritable Golden Age—the possessors of the essence of that very knowledge which succeeding and more-physical races have lost. This is the very picture presented on page 272 of the Second Volume of *The Secret Doctrine*:

> What was the religion of the Third and Fourth Races? In the common acceptation of the term, neither the Lemurians, nor yet their progeny, the Lemuro-Atlanteans, had any, as they knew no dogmas, nor had they to believe *on faith*. No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL, the One Universal Deity. Endowed with divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical Self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the "Sons of Light." Those who fell victims to their lower natures, became the slaves of Matter. From "Sons of Light and Wisdom" they ended by becoming the "Sons of Darkness." They had fallen in the battle of mortal life with Life immortal, and all those so fallen became the seed of the future generations of Atlanteans.

This passage is truly a succinct and summary statement of the great moral problem underlying spiritual and manasic evolution. When the Monadic Pilgrim—Atma-Buddhi-Manas—enters upon his self-chosen cycle of incarnation, and as he descends further and further into matter and the planes of differentiation, the turbulent nature of the latter ob-

scures the intuitions that were his in the purer and earlier stages of that cycle, and a struggle ensues "between the spiritual and the psychic, the psychic and the physical." This divine knowledge that was ours in former births, due to the painful reactions of wrong action, breaks through the trammels of matter and is felt as Soul reminiscences, and it is these reminiscences that call forth the soul-searching questions mentioned in the *Ocean* and in the Preface to *Isis*.

This obscuration of the higher knowledge every time the Ego incarnates in a gross body of flesh is referred to by William Q. Judge on page 30 of *Notes on the Bhagavad-Gita*:

> We take up the gage over and over, life after life, in experience after experience, never completely defeated if we always look to Krishna—our Higher Self. And in the tale of Arjuna we find this also. For in a succeeding book called "Anugita," is an account of the hero walking with Krishna through the Palace of Maya. The battle over, for the time, Arjuna tells his friend that he has really forgotten much that he had told him (in Bhagavad-Gita) and asks for a succinct repetition. This is given him by the great warrior.
>
> The palace of Maya is this body of illusion, built up around us by desire. In our last births we had all the advice given in this poem, and walking to-day through the palace, which sometimes seems so lovely, we now and then have reminiscences from the past; sometimes we stoutly take up the fight; but surely, if we have listened to the Guide aright we will compel ourselves at last to carry it out until finished.

A question suggests itself: Is the loss of the spiritual vision, possessed by the Ego during the early periods mentioned in *The Secret Doctrine* passage, unavoidable when in the course of its downward evolution into gross matter, the Ego is obliged to incarnate into bodies of matter? To a greater or smaller degree it is unavoidable, from the very fact of the strictures imposed on the Ego by the grossness of the matter in which necessity compels it to incarnate. But, it must be remembered, the Ego's very mission on earth is to assert its mastery over this impediment by refining and spiritualizing that matter so as to permit the true Egoic nature to shine forth and manifest in all its grandeur. The peculiar difficulties of the incarnated Soul have always been recognized by Teachers of Theosophy. On page 140 of the *Key*, H.P.B. quotes Plotinus, "who said that our body was the true river of Lethe, for 'souls plunged into it forget all'." And on pages 180-81 of this same work, in answer to the question, "But how is it that MANAS, although you call

it *Nous,* a 'God,' is so weak during its incarnations, as to be actually conquered and fettered by its body?" H.P.B. replied: ". . . I answer your question, that unless a God descends as an *Avatar,* no divine principle can be otherwise than cramped and paralysed by turbulent, animal matter. Heterogeneity will always have the upper hand over homogeneity, on this plane of illusions, and the nearer an essence is to its root-principle, Primordial Homogeneity, the more difficult it is for the latter to assert itself on earth. Spiritual and divine power lie dormant in every human Being; and the wider the sweep of his spiritual vision the mightier will be the God within him."

How did Avatars become such? Neither by being created nor at one bound. An Avatar or Master of Compassion is the highest product of an evolution marked by selfless sacrifice for the love and enlightenment of the whole Humanity. As so well put by Mr. Judge on page 46 of the *Ocean*: "The good man who at last becomes even a sage had at one time in his many lives to arouse the desire for the company of holy men and to keep his desire for progress alive in order to continue on his way. Even a Buddha or a Jesus had first to make a vow, which is a desire, in some life, that he would save the world or some part of it, and to persevere with the desire alive in his heart through countless lives." Such a desire and resolve draws the aspirant within the Avataric current—a current that leads to the recovery of that knowledge that was his in former lives. In the early days of the present Theosophical Movement, one of the Masters addressed a letter to an officer of the London Lodge in which he said:

> Think you the truth has been shown to you for your sole advantage? That we have broken the silence of centuries for the profit of a handful of dreamers only? The converging lines of your Karma have drawn each and all of you into this Society as to a common focus that you may each help to work out the results of your interrupted beginnings in the last birth. None of you can be so blind as to suppose that this is your first dealing with Theosophy? You surely must realize that this would be the same as to say that effects came without causes. Know then that it depends now upon each of you whether you shall henceforth struggle alone after spiritual wisdom through this and the next incarnate life, or in the company of our present associates, and greatly helped by the mutual sympathy and aspiration. Blessings to all—deserving them. (THEOSOPHY 10:112-13.)

LEAFLETS FROM ESOTERIC HISTORY

II

WHAT was the language spoken by the Atlantean Æolians? History cannot answer us. Nevertheless, the reader has only to be reminded of some of the accepted and a few of the as yet unknown facts, to cause the light to enter any intuitional brain. It is now proved that man was universally conceived in antiquity *as born of the earth.* Such is the now profane explanation of the term "autochthones." In nearly every vulgarized popular fable, from the Sanskrit "Arya, born of the earth," or lord of the soil in one sense; the Erechtheus of the archaic Greeks, worshipped in the earliest days of the Akropolis and shown by Homer as "he whom the earth bore"; down to Adam fashioned of "red earth"—the genetical story has a deep occult meaning, and an indirect connection with the origin of man and of the subsequent races.

Thus, the *fables* of Helen, the son of Pyrrha *the red*—the oldest name of Thessaly, and of Mannus, the reputed ancestor of the Germans, himself the son of Tuisco, "the red son of the earth," have not only a direct bearing upon our Atlantis fable but they explain moreover the division of mankind into *geological* groups as made by the Occultists. It is only this, their division, that is able to explain to Western teachers the apparently strange, if not absurd, coincidence of the Semitic Adam—a divinely revealed personage—being connected with *red earth,* in company with the Aryan Pyrrha, Tuisco, etc.—the mythical heroes of "foolish" fables. Nor will that division made by the Eastern Occultists, who call the fifth-race people "the brown-white" and the fourth-race the "red-yellow" Root-Races—connecting them with geological strata—appear at all fantastic to those who understood verse iii. 34-39 of the Veda and its occult meaning, and another verse in which the Dasyus are called "yellow."

Let the student of Occultism bear in mind that the Greek Noah, Deukalion, the husband of Pyrrha, was the reputed son of Prometheus who robbed Heaven of its *fire* (i.e., of secret Wisdom "of the right hand," or occult knowledge); that Prometheus is brother of Atlas; also the son of Asia and of the Titan Iapetus—the antetype from which the

NOTE.—From the writings of H. P. Blavatsky.

Jews *borrowed* their Japhet for the exigencies of their own popular legend to mask its kabalistic, Chaldean meaning; and that he is also the antetype of Deukalion. Prometheus is the creator of man out of earth and water [behold Moses saying that it requires earth and water to make a living man], who after stealing *fire* from Olympus—a mountain in Greece—is chained on a mount in far-off Caucasus. From Olympus to Mount Kazbek there is a considerable distance. The Occultists say that while the fourth race was generated and developed on the Atlantean continent—our Antipodes in a certain sense—the fifth was generated and developed in Asia.

The *fable* of Prometheus relates to the extinction of the civilized portions of the fourth race, whom Zeus, in order to create *a new race,* would destroy entirely, and Prometheus (who had the sacred fire of knowledge) saved partially "for future seed." But the origin of the fable antecedes the destruction of Poseidonis by more than seventy thousand years, however incredible it may seem. The seven great continents of the world, spoken of in the Vishnu Purana, include Atlantis, though of course under another name. Ila and Ira are synonymous Sanskrit terms, and both mean earth or *native soil;* and Ilavrita is a portion of Ila, the central point of India, the latter being itself the centre of the *seven* great continents before the submersion of the great continent of Atlantis, of which Poseidonis was but an insignificant remnant. And now, while every Brahman will understand the meaning, we may help the Europeans with a few more explanations.

If the reader turns to *Isis Unveiled* 1, 589, he may find therein narrated another old Eastern legend. An island . . . (where now the Gobi desert lies) was inhabited by the last remnants of the Race that preceded ours—a handful of "Adepts," the "Sons of God," now referred to as the Brahman Pitris, called by another yet synonymous name in the Chaldean Kabala. *Isis Unveiled* may appear very puzzling and contradictory to those who know nothing of occult sciences. To the Occultist it is correct, and while perhaps left purposely sinning (for it was the first cautious attempt to let into the West a faint streak of Eastern esoteric light), it reveals more facts than were ever given before its appearance. Let anyone read these pages and he may comprehend. The "six such races" in Manu refer to the sub-races of the *fourth* race (p. 590).

In addition to this the reader must turn to the paper on "The Septenary Principle in Esotericism" (*Five Years of Theosophy,* p. 120, 1910

ed.), study the list of the "Manus" of our *fourth* Round and, between this and *Isis,* light may perchance be focussed. On pages 590-6 of the work mentioned above [*Isis*] he will find that Atlantis is mentioned in the "Secret Books of the East" (as yet virgin of Western spoliating hand) under another name in the sacred *hieratic* or sacerdotal language. And then it will be shown to him that Atlantis was not merely the name of one island but that of a whole continent, of whose isles and islets many have to this day survived.

Until the appearance of a map published at Basle in 1522, wherein the name of America appears for the first time, the latter was believed to be a part of India; and strange to him who does not follow the mysterious working of the human mind and its unconscious approximations to hidden truths—even the aborigines of the new continent, the red-skinned tribes, the "Mongoloids" of Mr. Huxley, were named Indians. Names now attributed to chance—elastic word that! Strange coincidence indeed, to him who does not know—science refusing yet to sanction the wild hypothesis—that there was a time when the Indian peninsula was at one end of the line, and South America at the other, connected by a belt of islands and continents. The India of the prehistoric ages was not only within the region at the sources of the Oxus and Jaxartes, but there was even in the days of history, and within its memory, an upper, a lower, and a western India; and still earlier it was doubly connected with the two Americas. The land of the ancestors of those whom Ammianus Marcellinus calls the "Brahmans of Upper India" stretched from Kashmir far into the (now) deserts of Schamo. A pedestrain from the north might then have reached—hardly wetting his feet—the Alaskan Peninsula, through Manchuria, across the *future* Gulf of Tartary, the Kurile and Aleutian Islands; while another traveller, furnished with a canoe and starting from the south, could have walked over from Siam, crossed the Polynesian Islands, and trudged into any part of the continent of South America.

On pp. 592-3 of *Isis,* vol i., the Thevetatas—the evil, mischievous gods that have survived in the Etruscan Pantheon—are mentioned, along with the "sons of God" or Brahman Pitris. The *Involute*, the hidden or shrouded gods, the Consentes, Complices, and Novensiles, are all disguised relics of the Atlanteans; while the Etruscan arts of soothsaying, their Discipline revealed by Tages, come direct and in undisguised form from the Atlantean king Thevetat, the "invisible" Dragon, whose

name survives to this day among the Siamese an dBurmese, as also, in the Jataka allegorical stories of the Buddhists, as the opposing power under the name of Devadatta. And Tages was the son of Thevetat, before he became the grandson of the Etruscan Jupiter-Tinia.

Have the Western Orientalists tried to find out the connection between all these Dragons and Serpents; between the "powers of Evil" in the cycles of epic legends, the Persian and the Indian, the Greek and the Jewish; between the contests of Indra and the giant; the Aryan Nagas and the Iranian Aji Dahaka; the Guatemalian Dragon and the Serpent of Genesis, etc? Professor Max Müller discredits the connection. So be it. But the *fourth* Race of men, "men" whose sight was unlimited and who knew all things at once, the hidden as the revealed, is mentioned in the *Popol-Vuh,* the sacred books of the Gautemalians; and the Babylonian Xisuthrus, the far-later Jewish Noah, the Hindu Vaivaswata, and the Greek Deukalion are all identical with the great Father of the Thlinkithians [of *Popol-Vuh*] who, like the rest of these allegorical (not mythical) Patriarchs, escaped in his turn and in his days, in a large boat at the time of the last great Deluge—the submersion of Atlantis.

To have been an Indo-Aryan, Vaivaswata had not, of necessity, to meet with his Saviour (Vishnu, under the form of a fish) within the precincts of the present India, or even anywhere on the Asian continent. Nor is it necessary to concede that he was the seventh great Manu himself, but simply that the Hindu Noah belonged to the clan of Vaivaswata and typifies the *fifth* Race. Now the last of the Atlantean islands perished some 11,000 years ago, and the *fifth* Race headed by the Aryans began its evolution, to the certain knowledge of the "Adepts," nearer one million than 900,000 years ago. But the historian and the anthropologist with their utmost stretch of liberality are unable to give more than from twenty to one hundred thousand years for all our human evolution. Hence we put it to them as a fair question: At what point during their own conjectural lakh of years do they fix the root-germ of ancestral line of the "old Greeks and Romans"? Who were they? What is known or even conjectured about their territorial habitat after the division of the Aryan nations? And where were the ancestors of the Semitic and Turanian races? It is not enough for the purposes of refutation of other people's statements to say that the latter lived separate from the former, and then come to a full stop—a fresh hiatus in the

ethnological history of mankind.

Since Asia is sometimes called the Cradle of Humanity, and it is an *ascertained* fact that Central Asia was likewise the cradle of the Semitic and Turanian races (for thus it is taught in Genesis), and we find the Turans agreeably to the theory evolved by the Assyriologists *preceding* the Babylonian Semites, where, at what spot on the globe did these Semito-Turanian nations break away from the parent stock, and what has become of the latter? It cannot be the small Jewish tribe of Patriarchs; and unless it can be shown that the garden of Eden was also on the Oxus or the Euphrates, fenced off from the soil inhabited by the children of Cain, philologists who undertake to fill in the gaps in Universal History with their made-up conjectures, may be regarded as ignorant of this detail as those they would enlighten.

Logically, if the ancestors of these various groups had been at that remote period massed together, then the self-same roots of a parent stock would have been equally traceable in their perfected languages as they are in those of the Indo-Europeans. And so, since whichever way one turns, one is met with the same troubled sea of speculation, margined by the treacherous quicksands of hypothesis, and every horizon bounded by inferential landmarks inscribed with imaginary dates, again the Adepts ask why should any one be awed into accepting as final criterion that which passes for science of high authority in Europe? For all this is known to the Asiatic scholar—in every case save the purely mathematical and physical sciences—as little better than a secret league for mutual support, and, perhaps, admiration. He bows with profound respect before the Royal Societies of Physicists, Chemists, and to a degree, even of Naturalists. He refuses to pay the slightest attention to the merely speculative and conjectural so-called "sciences" of the modern Physiologist, Ethnologist, Philologist, etc., and the mob of self-styling Œdipuses to whom it is not given to unriddle the Sphynx of Nature, and who therefore throttle her.

With an eye to the above, as also with a certain prevision of the future, the defendants in the cases under examination believe that the "historical difficulty" with reference to the non-historical statement, necessitated more than a simple reaffirmation of the fact. They knew that with no better claims to a hearing than may be accorded by the confidence of a few, and in view of the decided antagonism of the many, it would never do for them to say "we maintain," while Western pro-

fessors maintained to the contrary. For a body of, so to say, unlicensed preachers and students of unauthorized and unrecognized sciences to offer to fight an august body of universally recognized oracles would be an unprecedented piece of impertinence. Hence their respective claims had to be examined on however small a scale to begin with (in this as in all other cases) on other than psychological grounds. The "Adepts" in Occult Arts had better keep silence when confronted with the "A.C.S.'s"—Adepts in Conjectural Sciences—unless they could show, partially at least, how weak is the authority of the latter and on what foundations of shifting sands their scientific *dicta* are often built. They may thus make it a thinkable conjecture that the former may be right after all. Absolute silence, moreover, would have been fatal. Besides risking to be construed into inability to answer, it might have given rise to new complaints among the faithful few, and led to fresh charges of *selfishness* against the writers.

Therefore have the "Adepts" agreed to smooth, in part at least, a few of the most glaring difficulties, and, showing a highway, to avoid them in future by studying the *non*-historical but actual, instead of the historical but mythical, portions of Universal History. And this they have achieved, they believe (at any rate with a few of their querists), by simply showing or rather reminding them that, since no historical fact can stand against the "assumption" of the "Adepts"—historians being confessedly ignorant of pre-Roman and Greek origins beyond the ghostly shadows of the Etruscans and Pelasgians—no real *historical* difficulty can be possibly involved in their statement. From objectors outside the Society, the writers neither demand nor do they expect mercy.

The "Adept" has no favours to ask at the hands of conjectural science . . . [but] is more than content to be allowed to remain silent, keeping what he may know to himself, unless worthy seekers wish to share it. He has done so for ages and can do so for a little longer. Moreover, he would rather not "arrest attention" or "command respect" at present. Thus he leaves his audience to first verify his statements in every case by the brilliant though rather wavering light of modern science: after which his facts may be either accepted or rejected, at the option of the willing student. In short, the "Adept"—if one indeed—has to remain utterly unconcerned with, and unmoved by, the issue. He imparts that which it is lawful for him to give out, and deals but with *facts*.

ON THE LOOKOUT

"Walt Whitman's Buried Masterpiece"

In a searching critique of this title (*Saturday Review,* Oct. 31), Malcolm Cowley analyzes Walt Whitman's basic philosophy as found in the first edition of *Leaves of Grass,* published in 1850. Cowley states of this original edition, containing but twelve untitled poems, "that it is a unified work, unlike any later edition; that it gives us a different picture of Whitman's achievement; and that—considering how little it is known—it might be called the buried masterpiece of American writing."

This edition of *Leaves of Grass* would probably have perished, Mr. Cowley says, but for Emerson's recognition of it. Emerson, to whom Whitman sent a paper-bound copy, responded enthusiastically in a letter to Whitman which was subsequently published without the writer's permission in the New York *Tribune.* Among other phrases of gracious appreciation, Emerson wrote:

> . . . I find it the most extraordinary piece of wit and wisdom that America has yet contributed. . . . I give you joy of your free and brave thought. I have great joy in it. I find incomparable things said incomparably well, as they must be. I find the courage of treatment, which so delights us, and which large perceptions only can inspire.

Whitman's Inspired Philosophy

Mr. Cowley confines his analysis to the first edition, remarking that it is "the purest text for 'Song of Myself,' since most of his later corrections are also corruptions of the style and concealments of the original meaning." From it he deduces that the source of Whitman's philosophy did not lie in the contemporary culture or in reading Eastern philosophy, but in "an experience similar to the one for which the Sanskrit word is *samadhi,* or absorption." Whitman then interpreted this experience in his own terms.

Whitman cannot be called a "Christian heretic," says Mr. Cowley, "for the simple reason that he was not a Christian at any stage of his career, early or late"; rather, "he was an Indian rebel and sectarian. Sometimes he seems to be a Mahayana Buddhist. . . . At other times he might be an elder brother of Sri Ramakrishna." Mr. Cowley writes:

Whitman believed, when he was writing "Song of Myself," that there is a distinction between one's mere personality and the deeper Self (or between the ego and soul). He believed that the Self (or *atman,* to use a Sanskrit word) is of the same essence as the universal spirit (though he did not quite say it *is* the universal spirit, as Indian classics do in the phrase "Atman is Brahman"). He believed that true knowledge is to be acquired not through the senses or the intellect, but through union with the Self.

The Sightless Vision

At such moments of "merge," as Whitman called it, the gum is wiped from one's eyes (in his own phrase), and one can read an infinite lesson in common things, discovering that a mouse, for example, "is miracle enough to stagger sextillions of infidels." This true knowledge is available to every man and woman, since each conceals a divine Self. Moreover, the divinity of all implies the perfect equality of all, the immortality of all, and the universal duty of loving one another.

These beliefs of Whitman's, says Mr. Cowley, "have never received the proper attention for a number of reasons:partly because Whitman expressed them in the veiled language of prophecy, partly because he further concealed them by his changes in later editions, but chiefly, I suspect, because they have no connection with the usual picture of Whitman as the bard of American democracy."

Whitman's Immortality

Mr. Cowley gives a clear summation of Whitman's ideas on immortality in the following paragraphs:

Immortality for Whitman took the form of metempsychosis, and he believed that every individual will be reborn, usually but not always in a higher form. He had also worked out for himself something approaching the Indian notion of karma, which is the doctrine that actions performed during one incarnation determine the nature and fate of the individual during his next incarnation; the doctrine is emphatically if somewhat unclearly stated in a passage of the 1855 prose introduction that was later rewritten as a poem, "Song of Prudence."

By means of metempsychosis and karma we are all involved in a process of spiritual evolution that might be compared to natural evolution. Even the latter process, however, was not regarded by Whitman as strictly natural or material. He believed that animals have a rudimentary sort of soul ("They bring me tokens of myself"), and he hinted or surmised, without directly saying, that rocks, trees, and plants possess an identity, or "eidólon," that persists as they rise to higher states of being. The double process of evolution, natural and

spiritual, can be traced for ages into the past, and he believed that it will continue for ages beyond ages. Still, for Whitman, it is not an eternal process, since it has an ultimate goal, which appears to be the reabsorption of all things into the Divine Ground: "Our rendezvous is fitly appointed," he says. "God will be there and wait till we come."

Whitman's Open Road

Mr. Cowley explains, however, that in "Song of Myself" as originally written, "God is neither a person nor, in the strict sense, even a Being; God is an abstract principle of energy that is manifest in every living creature, including 'the grass that grows wherever the land is and the water is'." Pursuant of this interpretation, Mr. Cowley turns back to India again to discuss Whitman's conception of the "open road":

> It starts as an actual road that winds through fields and cities, but Whitman is doing more than inviting us to shoulder our duds and go hiking along it. The real journey is toward spiritual vision, toward reunion with the Divine Ground; and thus the Open Road becomes Whitman's equivalent for all the other roads and paths and ways that appear in mystical teachings. It reminds us of the Noble Eightfold Path of the Buddhists, and the Taoist Way; it suggests the Indian *bhakti-marga* or "path of devotion"; while it comes closer to being the "big ferry" of the Mahayana sect, in which there is room for every soul to cross to the further shore. Whitman's conception, however, was even broader. He said one should know "the universe itself as a road, as many roads, as roads for traveling souls."

Mr. Cowley states in his final paragraph: "I am not pleading for the acceptance of Whitman's ideas or for any other form of mysticism, Eastern or Western. I am only suggesting that his ideas as expressed in 'Song of Myself' are bolder and more coherent than is generally supposed, and philosophically a great deal more respectable." Yet the appearance of Mr. Cowley's discussion as the lead article in *Saturday Review* surely suggests an intellectual awareness of the importance and influence of ideas presented in Theosophic philosophy.

Zen Migrates Westward

There is evidence in plenty that Zen is on the march in the United States—and no longer are books on Zen difficult to find. Among recent hard cover volumes we find, *Living Zen* and *Zen in the Art of Flower Arrangement;* among paperbacks, *The Zen Teaching of Huang Po* and *The Way of Zen:* among pamphlets, *Zen a Religion;* and in *Newsweek,* Sept. 21, the following:

> From New York's Greenwich Village to San Francisco's North Beach, Zen Buddhism is the coolest, or the most, with America's home-grown navel-contemplators, the beatniks. What few of them realize is that in Japan, homeland of the sect for 800 years, Zen's influence appears to be on the wane.
>
> Although nearly 5 million Japanese still profess to be Zen followers, few know anything about the mystical discipline whose purpose is enlightenment, or *satori.* Zen has shaped nearly all aspects of Japanese culture, from flower arrangement and painting to swordsmanship and the warrior code of *Bushido.* Japanese Zen is "a broken, cracked old earthen pot," says Ruth Fuller Sasaki, first American Zen master (teacher) and now head of a Kyoto Temple. "Modern Japanese are existentialists, Marxists—anything but Buddhists."
>
> "Buddhism . . . in Japan is passé," adds Dr. Daisetz T. Suzuki, Zen's leading missionary to the West. Suzuki . . . says that his colleagues are constantly asking him why Americans are "so interested in what is so old and worn out as Buddhism."

Popularization of Zen Advocated

One young priest, Ryumei Akizuke, feels a call to popularize Zen by using modern methods, *Newsweek* reports. Akizuke asserts that he is "out to start a revolution for the reconstruction of Zen." Toward this end, he plans to publish four hundred of the *koan* (exercises). These *koan,* traditionally secret and sacred, are the substance of all Zen teaching and meditation, and have hitherto been restricted to monastery use. Akizuke's plan has caused a furor among the Zen priesthood. It is possible, of course, that the majority of priests are scandalized merely because "esoteric" disciplines are threatened with exposure; but it is equally possible that they may fear that the popularization of Zen may eventually result, in Japan, in a movement similar to that of the beatniks in America. At any rate, *Newsweek* observes:

> Akizuke could hardly have touched a more sensitive Zen nerve. The koan method of instruction goes back to the early twelfth century A.D. . . . [and is] a statement or question intended to (1) test the student's understanding of the Zen spirit and (2) jolt his mind out of its rational habits, so that he can break through to that direct, intuitive, non-rational perception of reality that constitutes *satori.*

Zen for the Casual Reader

Both *Living Zen,* by Robert Linssen, and *The Way of Zen,* by Alan Watts, are written for the reader unfamiliar with Eastern philosophies.

These authors provide an exoteric historical summary of Buddhism in general and Zen in particular; both supplement the teachings with lucid explanations; and each imparts his intent in his introductory note. For example, Linssen says:

> An atmosphere of remarkable freedom and independence is to be found in Buddhism in general and Zen in particular. . . . Out of respect for this liberty, we do not want this work to be considered as yet another doctrinal text whose aim is to condition the mind. We just wanted to present readers with the remarkable elements of simplicity and clarity offered by the superior forms of Buddhism, at the moment when the growing invasion of ideas, theories and "mental confections" is tending to suffocate the brain.
>
> These elements offer the hyper-intellectual, tense, and anxious people of the present generations, the possibility of a serene, perfectly clear, harmonious and relaxed mental life. By virtue of the fundamental unity of mind and matter, the new inner harmony materializes in action on the concrete plane. In the eyes of the masters of Zen and Mahayanist Buddhism, the "Nirvana of the depths and the Samsara of superficial appearances" are one and the same thing. Irresistibly, then, a new sense of values will be expressed by adequate conduct.

A Comprehensive Account of Zen

Alan Watts, in his preface to *The Way of Zen,* points out that the Zen which is indigenous to the East is not for the Westerner. "I am not in favor of 'importing' Zen from the far East, for it has become deeply involved with cultural institutions which are quite foreign to us. But there is no doubt that there are things which we can learn, or unlearn, from it and apply in our own way." Watts makes a point which is not usually noticed in discussions of historical development, but which, when viewed from a philosophical standpoint, becomes apparent:

> Zen Buddhism is a way and a view of life which does not belong to any of the formal categories of modern Western thought. It is not religion or philosophy; it is not a psychology or a type of science. It is an example of what is known in India and China as a "way of liberation," and is similar in this respect to Taoism, Vedanta, and Yoga. . . . The origins of Zen are as much Taoist as Buddhist. . . .
>
> Historically, Zen may be regarded as the fulfillment of long traditions of Indian and Chinese culture, though it is actually much more Chinese than Indian, and, since the twelfth century, it has rooted itself deeply and most creatively in the culture of Japan. As the fruition of these great cultures, and as a unique and peculiarly instructive example

of a way of liberation, Zen is one of the most precious gifts of Asia to the world.

ZEN FOR THE STUDENT

John Blofeld's *The Zen Teaching of Huang Po* is a "complete translation of the *Huan Po Ch'uan Hsin Fa Yao,* a ninth-century Chinese Buddhist text, much of which now appears in English for the first time." Huang Po is regarded as the founder of the Lin Chi Sect in China (Rinzai, in Japan), which still flourishes. Mr. Blofeld notes, as do other writers on Zen, that the aim of Zen is to *experience,* not merely to "know":

> The single aim of the true Zen follower is so to train his mind that all thought-processes based on the dualism inseparable from "ordinary" life are transcended, their place being taken by that Intuitive Knowledge which, for the first time, reveals to a man what he really is. If All is One, then knowledge of a being's true self-nature—his original Self—is equally a knowledge of all-nature, the nature of everything in the universe. Those who have actually achieved this tremendous experience, whether as Christians, Buddhists or members of other faiths, are agreed as to the impossibility of communicating it in words. They may employ words to point the way to others, but, until the latter have achieved the experience for themselves, they can have but the merest glimmer of the truth—a poor intellectual concept of something lying infinitely beyond the highest point ever reached by the human intellect.

"ZEN IN THE ART OF FLOWER ARRANGEMENT"

A little book of this title has been written by Gustie L. Herrigel, wife of the late Professor Eugen Herrigel, whose *Zen in the Art of Archery* is "still causing powerful reactions among American scholars"—according to Dr. Daisetz T. Suzuki in his Foreword to Mrs. Herrigel's book. Dr. Suzuki says further:

> In a certain sense life is art. However long or short life may be, no matter under what conditions we have to live it, we all want to make the best of it—the best not only in the technique of living, but also in understanding its meaning. But that implies apprehending a glimmer of its mystery. From this standpoint the Japanese consider every art to be a form of schooling which grants insight into life's beauty, for beauty transcends all rationality and utility thinking, it is the mystery itself. In this sense Zen has close affinities with the arts, with painting, tea drinking, flower arrangement, fencing, archery, and suchlike. . . .

> Art is studied in Japan not only for art's sake, but for spiritual enlightenment. If art stops short at art and does not lead to something deeper and more fundamental, if, that is to say, art does not become equivalent to something spiritual, the Japanese would not consider it worth learning. Art and religion are closely bound up with one another in the history of Japanese culture. The art of flower arrangement is not, in its truest sense, an art, but rather the expression of a much deeper experience of life.

Essence of the Teaching in Flower Arrangement

The art of flower arrangement, which in the Occident is related solely to the æsthetic sense, takes on in Japan a "cosmic" meaning: the essential thing is always the "Principle of Three":

> The symbolic language of the three branches is expressed by "heaven," "man," and "earth." The "Principle of Three" is important not only in handling the plants, but also in relating to one's fellows and the world of animals. The pupil will endeavor to do justice to every creature after its kind. He reaches this attitude intuitively; for the example and mere presence of the Master bring conviction and show the way. So understood by the practitioner and sensed by the observer, the idea of the Principle of Three is continually realized in new ways....
>
> That which underlies this art and needs to be experienced is in itself formless, but it takes on form as soon as you try to represent it symbolically. And it is just this spiritual form that constitutes the essence of flower arrangement. By adhering strictly to the cosmic pattern, the artist learns . . . to experience them through and through. At the same time he breaks through to the depths of his own being, which rests on those same laws.

"Zen a Religion"

A pamphlet by Ruth Fuller Sasaki emphasizes the religious significance of Zen. On reading *Zen a Religion* we find that Mrs. Sasaki makes the same distinctions which H. P. Blavatsky made in her article "Is Theosophy a Religion?" Yet, where H.P.B. draws the conclusion that "Theosophy is not *a* religion; it is Religion itself," Mrs. Sasaki states:

> Fundamentally Zen is a religion. Whatever other qualities or aspects it may have, all derive from or are by-products of the particular kind of religion Zen is. But a religion Zen certainly is, and of first importance in knowing something about Zen is to know it as a religion.

Every Theosophist will understand Mrs. Sasaki's point that while the "Zen" which can be talked about and discussed is a philosophy, the Zen

that one lives is a religion: "Although enlightenment may be attained through study of the sutras, enlightenment stands by itself. It is not dependent upon the sutras, any sutras. Enlightenment is the awakening of man's own true mind, it is his own seeing into his own true nature. . . . The Absolute and the relative completely interpenetrate one another without any obstruction or hindrance. Or, to use another term, they are completely united. In truth, they are one and the same thing." In accepting Zen as a religion, certain rituals are observed, among them a daily repetition of the "Four Vows":

> Sentient beings are numberless;
> I take a vow to save them all.
> Delusions are inexhaustible;
> I take a vow to destroy them all.
> The gates of Dharma are manifold;
> I take a vow to enter them all.
> The Buddha-way is supreme;
> I take a vow to complete it.

This is the Buddhist life and the Zen life, as I understand it: a life lived in full realization of who we really are and what this world we live in really is; a life lived simply, naturally, spontaneously, and awarely; a life dedicated to infinite gratitude and service to the present, and infinite responsibility to the future.

A Matter of Interest

A reader's request for further information regarding the ancient mechanical model of the solar system (mentioned in Lookout for August, p. 476) led us to an article by Dr. Derek J. Price, in the June *Scientific American*. Dr. Price describes the model in great detail, with illustrations of the various parts, including the gears. The model is called the Antikythera mechanism, from the island near which it was found. ("The accent is on 'kyth,' pronounced to rhyme with pith.") We quote from the article:

> All the metal parts of the machine seem to have been cut from a single sheet of low-tin bronze about two millimeters thick; no parts were cast or made of another metal. . . . All gear wheels have been made with teeth of just the same angle (60 degrees) and size, so that any wheel could mesh with any other. There are signs that the machine was repaired at least twice: a spoke of the driving wheel has been mended, and a broken tooth in a small wheel has been replaced. This indicates that the machine actually worked. . . . [It is made according to the arithmetical scheme which was characteristic of Babylonian as-

> tronomy, but which is] distinct from the geometrical theory of circles [cycles?] and epicycles in astronomy, which seems to have been essentially Greek. . . . The mechanism is like a great astronomical clock without an escapement, or like a modern analogue computer which uses mechanical parts to save tedious calculation.

Hinting an Analogy, Perhaps?

Dr. Price notes that clock mechanisms develop in an opposite direction to that of other mechanisms: the more ancient the clock, the more complex its construction and complicated its arrangement. He concludes:

> It seems likely that the Antikythera tradition was part of a large corpus of knowledge that has since been lost to us but was known to the Arabs. . . . On the one hand the Islamic devices knit the whole story together, and demonstrate that it is through ancestry and not mere coincidence that the Antikythera mechanism was no flash in the pan but was part of an important current in Hellenistic civilization. History has contrived to keep that current dark to us, and only the accidental underwater preservation of fragments that would otherwise have crumbled to dust has now brought it to light. It is a bit frightening to know that just before the fall of their great civilization the ancient Greeks had come so close to our age, not only in their thought, but also in their scientific technology.

The Antikythera seems to be another of those discoveries which demonstrate, as H.P.B. says, "how few of our recent alleged discoveries are in reality new, and how many belong to the ancients."

New Evidence Regarding Moon

Probably the first scientifically-acceptable corroboration of the occult teaching that the moon was once a planet is given by the Russian photographs of the hidden side of the moon. At least (according to the Oakland *Tribune,* Oct. 28), they are accepted in good faith by Dr. Dinsmore Alter, emeritus director of the Griffith Observatory, as substantiating this theory.

Dr. Alter is one of a minority of astronomers, says the *Tribune,* who believe that "the earth satellite was once an independent planet. . . . Most astronomers believe that the earth and moon were formed from a gigantic mass of star dust which had two centers of condensation. These centers were pushed apart by mutual forces of the mass of the two bodies acting upon each other." (H.P.B. disagrees with the latter theory

in footnotes on pages 154 and 155 of *The Secret Doctrine,* I.)

Evidence from Photographs

Since some students may wish to compare the occult teachings about the moon, as given in *The Secret Doctrine* (see Index), with the astronomer's speculations, as presented in the *Tribune,* we quote:

> Dr. Alter today noted the Russian pictures taken from Lunik III showed the far side of the moon to be relatively smooth and undisturbed, unlike the rough, mountainous side which is always presented to view from the earth. This feature, Dr. Alter contends, lends support to his theory that the moon was originally a small planet.
>
> In the dawn hours of the solar system, it was probably formed out of the dusts of the universe in a position about the same distance from the sun as the earth was. The tiny planet —only an 80th of the mass of the earth—may have grazed this planet, but more likely it passed within about 1,000 miles, Dr. Alter declared. The attraction of the earth's gravity probably stopped the rotation of the tiny sphere at about the moment the planet was captured and became a moon. This attracting force also probably caused the bulging and wrinkling on the earth side of the small planet, he added.
>
> The opposite side of the moon, on the other hand, would remain relatively the same as it was when the body was originally formed, the scientist continued.

Death Penalty Inquiry

A special dispatch from the United Nations, printed in the New York *Times* for Oct. 26, states:

> A group of small countries started action here today to bring about the abolition of the death penalty everywhere.
>
> Sweden, Austria, Ceylon, Uruguay, Ecuador and Venezuela moved that the United Nations sponsor a study of capital punishment and the effect of its abolition on the rate of criminality. The resolution is before the Social Committee of the General Assembly. A United States source said the proposal deserves general backing.
>
> Italy, one of the first European countries to abolish the death penalty, also indicated she favored the study. Britain, which recently restricted the number of crimes punishable by death, has not yet defined her attitude.

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

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"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

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